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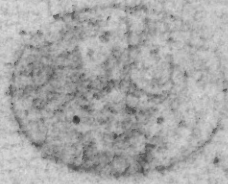
As an aid to the reader, the following pages, the author has been so good as to place from the press, but (being) the author's property of the first issue and a few. But if the reader will notice the following of the first issue, the author will be most grateful to him.

S I G N S

OF THE

T I M E S.

PRICE ONE SHILLING AND SIX PENCE.



E R R A T A.

As an apology for the errors and imperfections which occur in the following pages, the author begs leave to plead not only his distance from the press, but (through a misunderstanding) his not receiving the proofs of the first sheet and a half. But if the reader will make the following alterations with his pen, the most material deviations from the MSS. will be corrected.

Page 2. l. 12. after *creeds*, for a period make a semicolon.

P. 7. for *Rev. xxi. 6.* read *Rev. xvi. 6.*

P. 9. line 1. for *xi.* read *11.* and l. 3. blot out, *Now let us pass on to the twelfth chapter.*

P. 13. l. 1. for *της ἀβύσσου*, read *ἐκ τῆς ἀβύσσου*.

P. 17. l. 21. blot out, *it is easy then to perceive.* L. 2. from the bottom blot out *to be adopted.*

P. 18. l. 4. from the bottom for, *those lesser mysteries*, read *such lesser mysteries as those.*

P. 21. l. 15. for *Lewis*, read *Hugh.* L. 19. the same.

P. 36. l. 4. after *there*, read *any.*

P. 49. l. 4. of note, for *instar*, read *impar.*

P. 53. l. 19th of the note, for *xxxii.* read *xxxvii.*



Stock. 1794.

THE
SIGNS OF THE TIMES:
OR THE
Overthrow of the PAPAL TYRANNY in France,
THE PRELUDE OF
DESTRUCTION to POPERY and DESPOTISM;
BUT OF
PEACE TO MANKIND.

By J. BICHENO.

BE YE READY; FOR IN SUCH AN HOUR AS YE THINK
NOT THE SON OF MAN COMETH. MAT. XXIV. 44.

1793
L O N D O N:

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BY J. B. CHILDS



BY THE COURT:

NO. 1 THE BOSTON ...

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HISTORY no where informs us of any event so extraordinary as the late revolution in France. If viewed on all sides, with its attending circumstances, by an attentive and unprejudiced eye, it must surely excite the greatest astonishment; and those who have been used to unite in their minds the providence of God with human occurrences, (whether they approve of this great change of things or not) cannot help inquiring, Is this from men, or is it from God? Is it one of those commotions produced by the conflicting passions of men, that rise and sink, and are soon forgotten? or is it one of those events which mark the great eras of time, and from which originate new orders of things?—If the latter, it is undoubtedly the theme of prophecy.

Appearances indicate that this will be a fatal stroke to the papal usurpations, and the reign of despotism. Those prophecies therefore which direct our hopes to that interesting

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ing period, when all antichristian tyrannies are to perish, deserve at this time, peculiar attention. But where shall we find a clue to guide us in our inquiries? The author of the following thoughts consulted commentators the most generally approved, on the prophecies of Daniel and the Revelation of John. He found much to edify and to excite curiosity, but was still in the midst of a wilderness. At length he was determined to commit himself to his own investigations, and explore these regions of wonders, without placing implicit confidence in any guide. Circumstances led him to conjecture, that the beast which John saw coming up out of the earth was Lewis the Fourteenth, or the French tyranny, perfected by him; and that it was this beast which slew the witnesses. This is the clue which he has followed, and he thinks it is that by which the mazes of these wonderful visions, at least as far as they have been accomplished, may be traced with precision, and some things, which are yet to come, be conjectured with great advantage. But without this to guide us, all is confusion.

A se-

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*A serious application to the study of the prophecies, and an attentive observation of the signs of the times, have produced in my mind the strongest persuasion that the utter downfall of the papacy, the final overthrow of despotism, the restoration of the Jews and the renovation of all things, are near at hand; and that every year will astonish us with new wonders. "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be."** *From this persuasion arises the indispensable duty of calling the attention of mankind, with peculiar earnestness to the things which belong to their peace. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."*§

* Matt. xxiv. 37, 39.

§ Joel ii. 1.

I know

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I know what an author, who writes on subjects like these, has to expect. But my heart tells me, that I publish these thoughts with the purest intentions, and that my only aims are to serve the interests of Christianity, to promote the welfare of my countrymen and the common cause of humanity, by inviting men to consider the signs of the times; that, as individuals and as a nation, we may examine our ways; repent and reform, and that thus the divine displeasure may be averted, and that constitution, which has secured to this empire, so many blessings, to which most other nations are strangers, may be purified and strengthened, and by these means be continued to our posterity. I do therefore most fervently pray that God may succeed this feeble attempt, and bless us, and all men with peace.

Newbury, January 19th, 1793.

PREVIOUS

PREVIOUS THOUGHTS.

THE kingdom which God was to set up under the Messiah, according to the prophets, was to be a kingdom of righteousness, peace and joy. “*Unto us a child is born—the government shall be upon his shoulder—Of the increase of his government and peace there shall be no end.— The wolf and the lamb shall feed together. He shall speak peace to the heathen,*”* who have long been the prey of destroyers, and of one another. If we contemplate the principles of the kingdom of Jesus Christ, they promise fair to produce the enjoyment of all that which the prophets predicted. But where is the effect? The annals of the Christian world, as well as those of the pagan, discover to us little more than the history of ambition, superstition, and bloodshed. The career of this kingdom began in piety towards God, and in love and peace to all mankind. But systems of error, superstition, and oppression, soon interrupted its progress, and perverted its principles. Christianity has been converted into a system of commerce, and those called the ministers of Christ, have been a corporation of traders, in the souls and liberties of mankind.

Were I to attempt to define the character of *Antichrist*, I should say, *It is all that which opposes itself to the kingdom of Christ, whether it flow from the ecclesiastical or civil powers.* The civil constitutions of nations, as well as the ecclesiastical, so far as they accord with or have a tendency

* Isa. ix. 6 and 7.

† lxxv. 25.

‡ Zech. ix. 10.

to promote that pride and that ambition which lead to oppression, persecution, and war, are antichristian. Whatever in religion is destructive of union among Christians, which leads to domination over conscience, to hinder free enquiry after truth, or any way oppresses and persecutes men for matters cognizable only by God ; is antichristian. Wherever there is intolerance,—wherever we find conditions of communion among Christians imposed, which Christ hath not clearly enjoined ; wheresoever creeds and modes of worship are enforced by human power ; wherever men are made to forfeit any of their civil rights, or are stigmatized, on account of their religious creeds. In what case soever one Christian, or sect of Christians, assumes the seat of authority and judgment in the church of Christ ; whether they call for fire to destroy those who dissent from them, or only exclude them from their communion and affection, there is a portion of that spirit of Antichrist which has so long opposed itself to the benign principles of the kingdom of the Prince of Peace. To this source it may be easy to trace innumerable evils, nor can it be doubted but that this has been the occasion of making the inconsiderate esteem the amiable religion of Jesus, as a source of mischief instead of benevolence ! Alas, how much of this spirit remains amongst us all ! How few have learned that * *“in Jesus Christ circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.”*

But we are assured from the scriptures, that all these usurpations and antichristian principles shall have an end ; and that the gospel shall produce the various happy effects which are predicted. The religion of Christians shall then

* 1 Cor. vii. 19.

no longer consist in † *meat and drink, but in righteousness peace and joy*; the practice of *justice*, the cultivation of *harmony*, and the diffusion of *happiness*.

The question is, When may we hope to see these predictions accomplished? Long have a pious few had their eyes fixed on the promises of God, with ardent expectation, and been crying, "*How long, O Lord, ere thou wilt avenge the blood of thy saints, and create Jerusalem a quiet dwelling place, and Zion the joy of all the earth! Come Lord Jesus, come quickly! — Behold I come at an hour when ye think not! blessed is he that watcheth.*"

Some suppose, that in vain are our enquiries about the time of the accomplishment of the predictions relative to the downfall of Antichrist, which is to prepare the way for the peaceful kingdom of the Redeemer. If so, wherefore is it said "*Blessed is he that readeth, and they that hear the words of this prophecy?*" * "*Here is wisdom, let him that hath understanding count the number of the beast.*" † Though the meaning of the prophecies is necessarily wrapt up in modes of expression not easily to be understood, as they would otherwise operate against their own accomplishment; yet they may not be absolutely inscrutable: and especially when their accomplishment approaches nearer, and increasing light is cast upon them by the arising of circumstances connected with them, which seems in Dan. xii. and 9, to be predicted.

Much has my mind been of late affected with the appearances of things in the Christian world, and with the occurrences which have, within these few years, burst upon

† Rom. xiv. 17.

* Rev. i. 3.

† xiii. 8

us.—Occurrences which are unparalleled in the history of nations.

In America a revolution has taken place which is singular in its consequences, and especially as they concern the state of religion. We have long been told that if the Christian religion were left unprotected by establishments, and unsupported by emoluments, it would soon be borne down, and all its solemnities forsaken and despised. The experiment has now been made, and fact demonstrates the fallacy of such conclusions. The people are eased of a heavy burden, and pure and undefiled religion flourishes more than ever. Hirelings have withdrawn, but piety and virtue, charity and union increase. But a few years after this grand event, one of the first nations in Europe, long enslaved, and blinded by superstition, at once broke its chains, and tore away the bandages with which popish priests had bound the eyes of the multitude. Civil liberty had long been forgotten, and, for more than a hundred years, no liberty of conscience was permitted to the insulted people. And as a nation, they had for ages been made, by their tyrants, the scourge of all their neighbours. This people have, to the astonishment of the whole civilized world, arose up as in one day, and, in opposition to the combined power of their king, their priests, and nobles, have dared to say, *We will be free—We will have just and equal laws—No man shall punish—No man shall be punished but as the law commands—The poor no less than the rich, shall be protected—Conscience is the property of God, and every man shall worship his Maker as he pleases—We will never make war, but in self-defence, and will embrace all men as our brethren.* And this was not the resolution of a few,

few, it was the solemn covenant of twenty-six millions of people. What a phenomenon in the history of man! What an epoch in the history of the church! But despots and their creatures, whose existence depends on the ignorance and servility of mankind, fearing the influence of such an example, have been exerting all their power to crush this rising spirit of liberty, and to support the falling papacy. But by whose hand was it, let me ask, that they and their remnant were driven back with loss and shame? By His, who maketh *the wrath of man to praise him*.—Alas! the calamities which opposition to the most benevolent sentiments has occasioned! The passions of men have been enraged, and in the paroxysm of resentment fear and despair, the best of causes, the cause of liberty, has been stained by the commission of crimes which afflict a great majority of their own nation, and all the genuine friends of liberty and justice throughout the world. Who can contemplate them but with the keenest anguish, those only excepted who are watching for occasions to slander all who resist oppressors? The circumstances of this wonderful revolution, mark it as an event of vast importance, and as probably big with consequences beyond all conjecture.

The prophecies respecting the downfall of the Anti-christian usurpations, must have their accomplishment in some era, it may be the present. It is therefore surely worth our while to enquire how far the predictions of God's word will agree with the rise and progress of known events.

Thus it has appeared to me, and the more I have examined and thought upon the subject, the more clearly do I seem to discern that the last days spoken of by God's servants the prophets, are fast approaching; "*when Babylon the great*

great shall come in remembrance, and God will avenge the blood of his saints, and the kingdoms of this world shall become the kingdoms of the Lord and of his Christ;" by not only professing the religion of Jesus, but acting under its influence and copying after *his* example who was meek and lowly in heart, and who came "not to destroy men's lives but to save them."—Not a kingdom of anarchy, but a state of things, in which the governors and the governed, and all the different ranks in society will unite to promote the general good. It is not impossible that the present shaking of nations should bring about this desirable event. Some however object that the progress of the French revolution has been marked with too much outrage and blood; and that the persons engaged in it are of a character too bad to admit it to be from God,—a work which he approves, and which he intends, as the introduction to those happy days of which the prophets have spoken. But granting that the leaders in the French revolution have been as atrociously wicked as represented, this does not in the slightest degree, affect our hypothesis. What was *Henry the Eighth*, who began our reformation? A monster! What were his motives? The gratification of his lusts. What were the means which he employed? — How blind is man! We only know that in God dwell the attributes of wisdom justice and goodness, but we are incapable of tracing the sphere of their operations. He saw fit to make use of the Jewish rulers, and to direct the worst of human passions, for the purpose of effecting our redemption, by the death of Jesus Christ. Are established systems of superstition and tyranny to be overthrown by a few smooth words of benevolence and wisdom? Happy if they could! Are the dragon and the beasts, which have so depopulated the earth
for

for ages, to perish without convulsion? Read,—"* *They have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy.*" When this period shall arrive there will be much work to do, for the execution of which the meek of the earth are by no means qualified. To censure disorder, to shudder at blood-shed, and to practise mercy, is our duty; for neither God's secret counsels, nor his providential judgments, are to be the rule of our conduct. We know who hath said, "*Love your enemies, and do good to them that hate you.*" This is our rule.

The French revolution then may be of God, and designed to issue in good, although disgraced by outrages which nothing can justify,

* Rev. xxi. 6.

FIRST INQUIRY.

IN endeavouring to make good this hypothesis, that *the signs of the times* indicate the speedy downfall of all that spiritual and civil tyranny, which for so many ages, has prevailed in opposition to the principles of the kingdom of Christ, the Prince of Peace, there are three inquiries which claim our attention.

The first respects the *dragon* and the *beasts*, which John saw in his visions. Rev. xi. 7. xii. and xiii.

The second respects the *witnesses*, Rev. xi. and the third Inquiry is, Whether all the numbers of *Daniel* and *Jahn*, which refer to the latter days, will agree with the present times? Let us, with that reverence and devout candor which become us when we apply to the word of God for instruction, attend to these several Inquiries.

The grand scene of the prophetic vision of John opens in the *fourth chapter* of the *Revelations*, and is continued to the end of the book. The whole may be considered as a number of scenic pictures. *Chapter the eleventh* is a miniature picture of the history of the church from the earliest times to the downfall of all antichristian usurpations. The following visions are the same picture variegated, for our instruction, on a larger scale,

Let us consider the visions in the twelfth and thirteenth chapters, and especially the vision of the second beast,
chap.

chap. xiii and xi. for, if these be understood, we shall have a key to unlock, not only the mysteries of the eleventh chapter, but of many others which follow. Now let us pass on to the twelfth chapter. Chapter xii, 3. "*And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth,*" &c. Most of the authors whom I have consulted, though they allow this chapter to contain a representation of the persecutions of Pagan Rome, yet have strangely spiritualized this dragon, so that whilst we are cautioned of our danger from invisible spirits, the true object is forgotten, and we beat the air.

There can be no doubt, but the devil is a principal agent in all tyrannies, ecclesiastical and civil; but what is here represented by the most terrific imagery appears to be no other than that cruel civil tyranny of the Romans, which cast down all the powers, and swept away all the remains of liberty in Europe, the then supposed third part of the world; and which, while the imperial head remained in full power, persecuted with unrelenting cruelty, the church of Christ in its infancy; and under all the despotisms which have arisen from it, has more or less, continued to oppose the kingdom of Christ. This dragon, therefore, represents the civil tyranny exercised by the Roman Emperors, and by their successors in the several kingdoms which have arisen out of the ruins of that empire; and especially by those who are now called the *Emperors of Germany*, who profess, more immediately, to succeed the despots of ancient Rome. While the first beast, in the next chapter, is the representation of *ecclesiastical* or *spiritual* tyranny, this dragon represents *civil* tyranny. They have the same origin,

gin, and their jurisdiction is alike extensive, and hence they both appear with seven heads and ten horns. This dragon, we shall find, gave to the beast his power and his seat, and great authority; but he still continued, and although wounded, remains to this day, nor has he ever ceased to practise destruction. All the world have worshipped *him* that gave power unto the beast; yea, so base and servile have men been, that they have paid divine homage and passive obedience to their destroyer, and have said, in the fulness of their folly, not only of spiritual tyranny, Who is like unto the beast! but of civil despotism, Who is like unto the dragon!

Chapter the thirteenth, verse the first. "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy." All Protestants are agreed, that by this beast, the papal power, as exercised by the Bishop of Rome, supported by his clergy, and by those princes who have acknowledged his jurisdiction, is intended. Ver. 11. *"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all * the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast,"* &c. Dr. Doddridge, in his notes on this passage observes, "As I look upon the former to be the *papal power*, I am ready, with the best critics I know, to interpret this of the *religious orders* of the church of Rome. This beast is said to ascend from the earth, whereas the other ascended from the sea, to make the distinction between them the more remarkable: but what other mystery may be suggested, I cannot conjecture." Dr. Goodwin under-

* Rev. xiii. 12.

stands by the first beast the *temporal power* which the Pope has received from the kings of the ten antichristian kingdoms ; and by the second beast the *spiritual power* which the Pope and his clergy claim of binding and loosing, of pardoning sin, and of cursing men to hell. Mr. *Lowman* supposes it to represent the ecclesiastical princes of Germany, who have been such great supporters of the power of the first beast. Most agree that although he is thus represented as a distinct beast, yet he rises out of the empire of the first, and is subordinate to him.* But very inferior as I am to these learned men, I beg leave to propose a conjecture which I think has more weight than at first view we may be willing to admit.

May we not understand it of *Lewis XIV.* or at least of that tyranny which the family of the *Capets* have exercised to the great oppression of the Christian church ; and to the destruction of mankind ? Why might not *Lewis XIV.* or the *Capets* and their tyranny be the objects of John's vision, as well as *Alexander* or *Antiochus*, or any other tyrant, that of Daniel's ? Read their political history and private memoirs. If preeminence in vice, oppression, and murder, entitle to this distinction, who so abhorrent and vile ? Who such enemies to the truth of God, and the happiness of mankind ? Their tyranny has been the scourge of France, of Europe, and the world.† What cruelties did *Lewis XIV.* especially perpetrate

* " It must, in all likelihood, signify some distinct persecuting power, of a like nature and kind with the first, supporting and advancing his authority." *Lowman*, p. 136. Where may be seen the various opinions on this subject.

† No country ever had such a race of tyrants as France, and till within these few months there was not an Englishman who did not wish this tyranny

perpetrate towards his Protestant subjects; and what devastation and woe did he spread over Europe in his cruel wars! Examine the description. *“And I beheld another beast coming up out of the earth, and he had two horns, like a lamb, and he spake as a dragon.”* John saw the other beast, the papal tyranny, (which is the usurpation of a foreigner,) advance, plunging through the waves of that sea of civil commotions, and religious contentions, which at the time of his rising agitated the Roman Empire, and what was called the Christian church; but this comes up out of the earth,* it rises at home, and from circumstances somewhat more settled, and in times not so agitated by commotions. If this be the beast in chapter xi. 7. which was to overcome and slay the witnesses, (as I am thoroughly persuaded it is) there we have a more descriptive account of his origin. *The beast which ascendeth out of the bottomless pit.* το θηρίον

out of the sea: *tyranny to be extirpated from the earth.* The restless and cruel ambition of the kings of France and their court within these few years, has occasioned the slaughter of unnumbered thousands of our friends and countrymen, and loaded us with a debt which makes all the nation groan. Not the people of France, let us remember, but their despots, against whose oppressions they have lately risen up, have been the authors of all these evils. And as long as the old system remained, there was no hope of remedy. How happy therefore would it have been for the surrounding nations, if the people of France had been permitted to settle their new constitution which promised peace and security to all their neighbours as well as to themselves! But for the interference of foreign courts, all would now have been peace.

* Perhaps by the first beast's coming up out the sea, nothing more may be intended than that foreign jurisdiction which the papacy was to exercise; and by the second beast's coming up out of the earth, that his tyranny was to be domestic, and exercised rather over his own country than foreign nations. This agrees perfectly with the difference between the papal usurpations and the tyranny of Lewis XIV.

το ἀναβαῖνον ἐ τῆς ἀβυσσος, not which arose or *did* ascend, but which *is* rising out of the abyfs, as if he were *now* rising, or was just now become a perfect tyrant when he flew the witnesses.

The *second beast* is said to come up out of the *earth*, but *this* from what our translators render the *bottomless pit*, ἐτῆς ἀβυσσος, from the abyfs, or pit, bog, or whirlpool of infinite depth. And from what a bog of vice, treachery and cruelty on the one hand, and of superstition, servility and baseness on the other, did the French tyranny arise! Or if you please so to express it, from a whirlpool which draws into its vortex, and swallows up every thing, the most precious to man.

Historians have represented *Lewis XIV.* as raising the French monarchy to the pinnacle of its glory. And if pride and ambition, persecution and bloodshed constitute supreme glory, he did so. But "*the wisdom of the world is foolishness with God.*" O the folly and cruelty of men! they create devourers, as if for the pleasure of witnessing and celebrating their exploits of blood; and even think it impiety to complain when their own turn arrives to be devoured!

How perfectly do these two descriptions of the second beast agree! The angel describes him as ascending out of the abyfs; John sees him arising out of the earth. And what sort of a spot may we suppose the theatre of his rising to be? The choicest spot which nature can furnish? Rather, where Behemoth* makes his bed, in the coverts of the

* Job. xl. 21.

reeds and fens, from whence he drags his muddy limbs to the mountains of slaughter, where all the beasts of the field play.

"*And he had two horns like a lamb.*" Here we may observe that the *Bourbons*, formerly kings of *Navarre* only ; on the extinction of the family of *Valois* in 1589, which reigned over France ; were become possessed of both kingdoms, and *Henry IV.* grandfather of *Lewis XIV.* in whom the kingdoms were united, took the titles of *King of France and Navarre.* These were his two horns like a lamb.

"*And he spake as a dragon.*" His profession of that religion which teaches to be meek and harmless, presents an appearance of innocence, but when he opens his mouth, the accents are those of a dragon, which bespeak him formed for mischief, and not for the benefit of mankind. All this agrees perfectly with the French tyranny, and particularly with *Lewis* the *XIV.* who was at once a superstitious devotee and a cruel despot ; who though styled the *Most Christian King*, practised the enormities of the dragon, who made war with them, who kept the commandments of God, and had the testimony of Jesus. Witness the persecutions with which he harraffed the Protestants, and his attempts to extirpate the reformed by the revocation of the *Edict of Nants* ; a persecution more cruel than any since the days of persecution commenced. See *Claude's Complaints of the Protestants.* The *Edict of Nants*, issued in 1598, granted to the Protestants the free exercise of their religion ; many churches in every part of France, and judges of their own persuasion ; a free access to all places of honor

* Rev. xii. 17.

and

and dignity, an hundred places as pledges of their future security, and funds to maintain both their ministers and garrisons. But no sooner was *Lewis XIV.* arrived to the years of manhood, than he formed the resolution of destroying the Protestants. Did we not know him to have been a beast, we could hardly give credit to the report of the motive which pushed this resolution into practice. "Soon after he came to the crown," says *Mr. Claude*, page 43. "there arose in the kingdom a civil war, which "proved so sharp and desperate, as brought the state within "a hair's breadth of utter ruin. Those of the reformed "religion still kept their loyalty so inviolable, and accompanied it with such a zeal, and with a fervour so extraordinary, and so successful, that the king found himself "obliged to give publick marks of it by a declaration made "at *St. Germain's* in the year 1652. Then, as well at court "as in the armies, each strove to proclaim loudest the "merits of the reformed." But, can you believe that there is so much depravity in human nature? Their enemies said, "If on this occasion this party could preserve the state, "this shows likewise that they could have overthrown it; "this party must therefore by all means, be crushed." *Lewis* and the abettors of his tyranny, instantly set about it. "A thousand dreadful blows," says *Mr. Saurin*, "were struck at our afflicted churches, before that which "destroyed them: for our enemies, if I may use such an "expression, not content with seeing our ruin, endeavoured to taste it." As soon as the kingdom was settled in peace they fell upon them, and persecuted them in every imaginable way. They were excluded from the king's household,—from all employments of honor and profit,—all the courts of justice, erected by virtue of the *Edict of Nantz*,

Nants, were abolished, so that in all trials their enemies only were their judges, and in all the courts of justice the cry was, * *I plead against a heretic* ; I have to do with a man of a religion odious to the state ; and which the king is resolved to extirpate. Orders were printed at *Paris*, and sent from thence to all the cities and parishes of the kingdom which empowered the parochial priests, church wardens, and others to make an exact inquiry into whatever any of the reformed might have done or said for twenty years past, as well on the subject of religion as otherwise ; to make information of this before the justices of the peace, and punish them to the utmost extremity. Thus, the prisons and dungeons were every where filled with these pretended criminals ; orders were issued, which deprived them in general of all sorts of offices and employments, from the greatest to the smallest, in the farms, and revenues ; they were declared incapable of exercising any employ in the custom-houses, guards, treasury, or post-office, or even to be messengers, stage-coachmen, or waggoners. Now a college was suppressed, and then a church shut up, and at length they were forbid to worship God in publick at all, by the revocation of the *Edict of Nants* in 1685. “ Now, says *Saurin*, we were banished, then we “ were forbidden to quit the kingdom, on pain of death. “ Here we saw the glorious rewards of those who betrayed “ their religion ; and there we beheld those who had the “ courage to confess it haled to a dungeon, a scaffold, or a “ galley. Here, we saw our persecutors drawing on a “ sledge the dead bodies of those who had expired on the “ rack : there we beheld a false friar tormenting a dying “ man, who was terrified on the one hand with the fear of “ hell if he apostatized ; and on the other, with the fear of

* *Claude's Comp.* ; &c. p. 51.

“ leaving

“leaving his children without bread, if he should continue “in the faith.” When the arguments of priests, and every other mean failed, cruel soldiers were quartered in their houses to exert their skill in torments, to compel them to become Catholics. “They cast some,” says Mr. Claude, “into large fires, and took them out when they “were half roasted; they hanged others with ropes under “their arm-pits, and plunged them several times into “wells, till they promised to renounce their religion; “they tied them like criminals on the rack, and poured “wine with a funnel into their mouths, till being intoxicated, they promised to turn Catholics. Some they “flashed and cut with pen-knives; some they took by the “nose, with red-hot tongs, and led them up and down the “rooms till they promised to turn Catholics. These cruel “proceedings made eight hundred thousand persons quit “the kingdom.” And let us remember this same system of despotism and persecution remained till overthrown in 1789. None of these cruel laws against the Protestants were repealed, nor a particle of arbitrary power surrendered.

In that country, it is easy then to perceive from whence the light of reformation first issued, and where there were more faithful witnesses against the papal apostacy than in any other nation of the world; and from whose number and influence, and the laws in their favor, the old persecuting power was greatly reduced; there, the uncontrolled reign of antichrist was restored.

“And he commanded that they should make an image to the beast, which had the wound by a sword and did live,” i. e. This tyrant caused a system of dominion to be adopted over conscience, a system of persecution to be established, which

was the image of the first papal beast ; for although it was not so extensive a tyranny, as that exercised by the Pope, being confined to one kingdom ; yet it was the similitude of it. "*And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*" He gave new vigour to the dying papacy in France, and power to the popish party to issue their mandates and command apostacy, on pain of death. As to the juggling tricks, and impious frauds mentioned in the *thirteenth* and *fourteenth verses*, they are as applicable to the impostures of this tyranny as to those of any other.

Thus far, I think, the likeness is perfect ; and allowing *Lewis XIV.* or the French tyranny, brought to perfection by him, to be the object of the vision, it appears easy to be understood ; but on every other hypothesis, which I have seen, it is encumbered with inexplicable difficulties. Dr. *Doddridge* says, "What the image of the beast is, distinct from the beast itself, I confess I know not."

This part of our Inquiry, upon which matters of no small importance are suspended, will I hope, be attentively considered ; as likewise whatsoever concerns this *second* beast and the conformity of the tyrannic proceedings of *Lewis* to the character and conduct here predicted. The fact here contended for being proved, we have a master key to unlock the greater part of the prophecies before us, particularly that in the *eleventh chapter* from ver. 7. And even those lesser mysteries contained in chapter xvi. and 2. where the first vial is poured out upon two descriptions of men ; upon them who have the *mark* of the beast, *papists* ; and upon those who only *worship* or *serve* his image, those
Protestants

Protestants who yield assistance to the antichristian party in France.

*"And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead, and that no man might buy or sell save he that had the mark, * or the number of his name."* There is, we deny not, a difficulty in so understanding this part of the description, as to give a perspicuous explanation. It is the pleasure of Heaven, that it should be enveloped in considerable obscurity. I make no pretensions to critical acumen, but it appears to me that here are two conditions represented of enjoying the lowest rights of citizens, unlimited submission to the authority of the church, the Pope and his clergy; and passive obedience to the despotism of this second beast. Where these were refused no man might buy or sell. With this description the † cruel laws of *Lewis the fourteenth*, respecting the freedom of companies and handicraft trades, by which the Protestants were hindered from earning bread for their families, perfectly agree.

To exclude mankind from *any* of their *civil* rights, for their adherence to matters of conscience, and to gratify a party, that that party, in return, may support the views of ambitious men, is of the dragon and the beast; but that to please the priesthood, and strengthen despotism, a man for being a Protestant should be excluded from acting as a custom-house officer, a stage-coachman, or a waggoner, was a most

* It was customary to mark slaves and soldiers with some impression on the hand or forehead, that it might be known to what master or commander they belonged; and it was a practice also with devout idolaters to mark themselves with the signature of the god they worshipped. To these customs, it is not to be questioned, there is here an allusion.

† *Claude's Complaints of the Protestants*, p. 55.

wanton

wanton exercise of antichristian power indeed ; and this was the exact case in the matter under consideration, for not only *Lewis*, but *Mazarine*, his minister, and the other petty despots about the throne, found their account in these proceedings. In this manner did they get rid of a body of men who were dangerous enemies to their schemes of ambition. The court gratified the priests, and in return, the priests supported court measures, and helped *Lewis*, not only to get rid of these friends to liberty and justice, but also to crush the Parliaments, which till now possessed considerable power.

But how shall we count the number of the name of the beast ? *No man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.* Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man. Not to specify particularly what others have said about this number, there are two ways of calculating it which agree with *Lewis* the fourteenth, as the person in whom the French monarchy became a perfect beast. And the text suggests that there should be two, the *number of the beast*, and the *number of his name*. The numeral letters in the name of *Lewis*, as written in Latin give 666. Thus,

L	- - - - -	50
U	- - - - -	5
D	- - - - -	500
O	- - - - -	0
V	- - - - -	5
I	- - - - -	1
C	- - - - -	100
U	- - - - -	5
S	- - - - -	0
		<hr/> 666

It was to be the *number of the name* of the beast, and the *number of a man*, or of a man's name.

Although so much stress is not, perhaps, to be laid upon the following way of calculating this number of the second beast, yet it is worth taking notice of; and possibly the Holy Spirit might point out that, by a remarkable providence, a twofold way of counting this number should be afforded, that thus the identity of the person and tyranny, might be ascertained with the greater evidence. Of this I shall say nothing, but leave every one to his own judgment. The first way of calculating ascertains *the name of the man* who should bring the tyranny to perfection, the following, *the length of time* it should be in perfecting; since the ancestors of that man began it. And on examination we find, that from the time when *Lewis Capet* seized the throne of France, to the time, when the French, under *Lewis XIV.* began that career of blood, which, for many years, proved so calamitous to Europe, and especially to the Protestants, was exactly 666 years. *Lewis Capet* seized the throne in 987, *Lewis XIV.* came to the throne, on the death of his father *Lewis XIII.* in 1643, came to his majority in 1652, and in the following year war was made upon Spain. Here he begins to rise above the surface of that bog in which his tyranny had been gendering for 666 years.

Thus, if I am not deceived, there is every proof, which can be expected, proof, which amounts much nearer to a demonstration than is usual on such subjects, that the French monarchy, was the second beast which came up out of the earth. And though I would guard against rash confidence, I feel a persuasion which I cannot overcome,
that

that this is the truth. And if it be, the consequences which are united with it are to the last degree interesting, both to the church and to mankind at large.

SECOND

Thus, if I am not deceived, there is every proof, which can be expected, proof, which amounts much nearer to a demonstration than is usual on such subjects, that the French monarchy, was the second best, which came up out of the earth. And though I would guard against rash confidence, I feel a suspicion which I cannot overcome, that

SECOND INQUIRY.

HAVING endeavoured to prove that *Lewis the fourteenth*, or the tyranny of the *Capets*, as perfected by that unequalled despot, was represented to *John* in his vision of the second beast; the *second Inquiry* respects the *two witnesses* in Rev. xi.

This inquiry involves in it four questions. 1. Who are the witnesses? 2. Who is to slay them, and where are their dead bodies to lie unburied? 3. What length of time is intended by the *three days and a half*, during which their dead bodies are to lie in the street of the great city? 4. What will be the consequences attending their resurrection?

1. Who are these *two witnesses*? **"I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days clothed in sackcloth."* The most prevailing opinion is, that the faithful ministers of the gospel, and all those who bear testimony against the errors and usurpations of antichrist, are intended; and that the number *two* is mentioned in allusion to the law of Moses which required two witnesses, at least, to make a testimony valid. Bishop *Lloyd* supposes them to be the *Waldenses* and *Albigenses*, the early witnesses in France and its vicinity, against the corruptions of popery. Dr. *More* explains it of unpolluted priests and faithful magistrates. But I have long thought that, by these witnesses, the spirit of prophecy intended the *witnesses for gospel truth* against the spiritual dominations and corrupt errors of the papal apostacy; and all those who

* Rev. xi. 3.

bear witness for *civil liberty* against the tyrannies and oppressions of those princes and governors, whose passions have enslaved mankind and desolated the earth. The number of these witnesses has in general been but small, yet, though they have prophesied in sackcloth, God in his good providence, has always preserved to mankind a succession of both descriptions. Even wise and good men have not, perhaps, sufficiently considered the worth and importance of the witnesses of the latter description, in fulfilling the great designs of God's goodness towards men; and hence they have almost always interpreted this prophecy as relating to the *state of religion* only; as if the *civil and political* state of men, were held in little consideration by the Lord of the whole earth.

If we candidly consider the matter, the *fourth verse* seems to confirm the foregoing ideas. And although what is said in the *fifth* and *sixth* verses is more obscure, yet as far as I can understand them, they are not inapplicable to either of these characters. "*These are the two olive trees, and the two candlesticks, standing before the God of the whole earth.*"* We have long been used to affix to these two beautiful tropes, *olive trees* and *candlesticks*, the idea of *saints*; but this is by no means essential, for they necessarily imply no more than excellence in that character which is sustained, whether religious or civil. Allusion is here made to the emblems under which *Joshua* and *Zerubbabel*, were represented to the prophet *Zechariah**; one of whom was employed in re-establishing, (after the captivity, and in a time of religious and civil persecution) the *religious*, and the other the *civil* polity, of the Jews. And what have

* Rev. xi. 4.

† Zech. iv. 11 and 14.

the champions, in all ages and in all countries, who have combated tyrants in the cause of liberty and justice; as well as the advocates for the uncorrupted truth of Jesus been, but golden candlesticks whose lights have illuminated this dark world, and which have at once made conspicuous, the rights of men and the enormities of oppressors—the truth of Jesus and the impieties of antichrist? And but for the zeal of both these, in their different characters, being kept burning, by that oil of benevolence towards man, and love to the truth of God's word, which the *olive trees* represent; the earth had been involved in universal darkness, and the triumphs of oppression and error had been complete.

What follows is still more highly figurative. “*And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.* And if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will†.*” What is here affirmed, has never been literally fulfilled, nor is it likely that it ever will. There is some similarity between these plagues and those to be inflicted under the first four vials. “*There,*” on the pouring out of the first vial, “*there fell a grievous sore upon the men who had the mark of the beast, and upon them who worshipped his image*;* *here,* the witnesses smite the earth with all plagues.”—*There,* on the pouring out of the second and third vials, the sea and the rivers became blood; *here,* the

* Rev. xi. 5.

† Rev. xi. 6.

‡ Rev. xvi. 2.

witnesses turn the waters into blood, and restrain the rain of heaven. *There*, on pouring out the fourth vial upon the sun, men were scorched with great heat; *here*, fire proceeds out of the mouths of the witnesses to devour their enemies.—May not this highly figurative description, be made more intelligible thus? The witnesses for religious truth and civil liberty, although they shall defend their cause under great oppressions; yet such, under the providence of God, shall be the effect of their zeal, eloquence, and exertions, in the cause of God and man, that they shall occasion great vexations to their enemies, and kindle a fire, which in the end, shall consume their oppressors, and their systems together. And such advantages shall they have, from the spirit of their attacks, and the succeeding providence of God, that, from the mode of war which will then prevail, fire will seem to issue from their mouths, and destroy their opposers.* Such shall be the effects of their arguments and exertions on the minds of men, that the political heavens shall refuse to yield that rain which used to swell those rivers that fed the great sea of oppression. “*And all the rivers shall be dry.*” Such shall be the effects

* In this vision which John had, we must suppose, that the parties in their conflicts passed in review before him. As fire-arms were then unknown, it was not possible for John, when he saw a vision of one of our modern battles, to understand the principles of what he saw, unless he was favored with particular instruction from the angel; and which, as it was not necessary, is not probable. Suppose then, that on the rising ground before him, he saw the armies of the witnesses and of their opposers, drawn up in battle-array. The witnesses, of course, occupying the highest ground in the scene, and possessing most of his attention. The conflict commences. He sees the fire run from column to column along the ranks, and hears the thunder. He beholds the enemy fall, and the witnesses triumphant. In such a vision the fire would seem to come out of their mouths and devour their enemies.

of

of their unexampled efforts in the cause of truth and justice,—in the cause of injured man; that in the end, avenging justice shall turn upon their enemies, and render to them according to their deeds.—If something of this kind be not meant by these powers which are given to the witnesses, I own, I am at an utter loss to conceive what the Holy Spirit intended.

And “*when they had finished their testimony,*” i. e., when the thousand two hundred and threescore days are about to draw to a conclusion, “*the beast that ascendeth out of the bottomless pit, shall make war against them and kill them.*” Here our *second question* presents itself. Who, or what is it, that is set forth by this beast?

If the position respecting the second beast in the thirteenth chapter be made good, I answer, the French tyranny under *Lewis the fourteenth*, who came up out of the *bottomless quagmire*. For as the *abyss* does not necessarily mean what is commonly understood by the bottomless pit, *hell*, (though in a sense, from thence he came,) there appears a peculiar propriety in thus explaining it: for taken altogether, and considering that some particular part of the antichristian city, is to be the scene of the sufferings, death and resurrection of the witnesses, the beast described in this *eleventh chapter*, agrees better with the second beast in the *thirteenth chapter*, than with the *first*. And let us remember it must be one of them, or we create a third beast which was not shewn to John in any of the following explanatory visions; and it is not probable that so interesting an object would be presented in this miniature picture, which is not to be found in any of those which are on a larger scale.

With

With *Lewis* it perfectly agrees.* We have heard how he made war, both upon the witnesses for the pure religion of Jesus Christ, and upon those for civil liberty too, and slew them. By his continued and multiplied persecutions and usur-

* There is no nation existing which, first and last, has produced such a number of faithful witnesses against papal corruptions and tyrannies, as *France*. No people have so long a list of martyrs and confessors to show, as the Protestants of that country; and there is no royal family in Europe which has shed, in the support of Popery, half the blood which the Capets have shed. Who deluged the earth with the blood of the *Waldenses* and *Albigenses*, that inhabited the southern parts of France, and bore testimony against the corruptions and usurpations of Rome?—The cruel kings of France, slew above a million of them.—Who set on foot, and headed the executioners of the massacre of *Bartholomew*, which lasted seven days, and in which near fifty thousand Protestants were murdered in Paris, and twenty-five thousand more in the provinces?—The royal monsters of France. A massacre this, in which neither age nor sex, nor even women with child, were spared; for the butchers had received orders to slaughter all, even babes at the breast, if they belonged to Protestants. The king himself stood at the windows of his palace, endeavouring to shoot those who fled, and crying to their pursuers, *kill 'em, kill 'em*. For this massacre public rejoicings were made at Rome, and in other Catholic countries.—Hundreds of thousands of Protestants were slain in the civil wars of France, for their attachment to their principles. But as if *Lewis XIV* had determined to outdo all his predecessors in persecution, he perpetrated, by the base instruments of his despotism, all the enormities connected with the revocation of the *edict of Nantz*. Those who wish to see a full account of the cruelties of this horrid persecution, a persecution which did not wholly cease till the Revolution in 1789, may consult Mr. *Claude's Complaints of the Protestants of France*. After setting forth the unheard-of barbarities which were practised previous to the revocation of this edict, and enumerating the articles of the edict which crushed the cause of Protestantism in that country; he says, (p. 114.) “ In the execution of this edict, in the very same day that it was registered and published at Paris, they began to demolish the church at *Charenton*. The oldest minister thereof (*Mr. Claude*) was commanded to leave Paris within four and twenty hours, and forthwith to quit the kingdom. His colleagues

usurpations, and particularly by the *revocation of the Edict of Nantz*, he slew the former especially, but with them the greater part of those of the latter description ; for the true friends of religion and of *religious liberty*, if they know any thing

“ colleagues were little better treated, they gave them forty-eight hours
 “ to leave Paris. The rest of the ministers were allowed fifteen days. But
 “ it can hardly be believed to what vexations and cruelties they were ex-
 “ posed, they neither permitted them to dispose of their estates, nor to
 “ carry away with them any of their moveables. Besides, they would
 “ not give them leave to take along with them, either father or mo-
 “ ther, brother or sister, or any of their kindred, though they were
 “ many of them infirm, decayed, and poor, who could not subsist but
 “ by their means. They went so far as even to deny them their own
 “ children, if they were above seven years old ; nay, some they took
 “ from them that were under that age, and even such as yet hanged on
 “ their mothers breasts ; and refused them nurses for their new-born
 “ infants, which the mothers could not give suck to.—In some fron-
 “ tier places they stopped, under various pretences, the banished mi-
 “ nisters, and put them in prison. Then after they had thus detained
 “ them, they would tell them, that the fifteen days of the edict were
 “ expired, and they could not now have liberty to retire, but must be
 “ sent to the galleys.”

As to the rest, whom the force of persecution and hard usage constrain-
 ed to leave their houses and estates, and fly the kingdom ; it is not to be
 imagined what dangers they exposed themselves to. Never were orders
 more severe, or more strict than those that were given against them.
 They doubled the guards in sea-port cities, high ways and fords ; they
 covered the country with soldiers ; they armed even the peasants, either
 to stop or kill those that passed. By these means they quickly filled all
 the prisons in the kingdom ; for the dread of the dragoons, who were
 quartered upon them to oblige them to embrace popery ; the horror of
 seeing their consciences forced and their children taken from them, and of
 living for the future in a land, where there was neither justice nor huma-
 nity for *them* ; obliged every one to think of escape, and to abandon all to
 save their persons. All the poor prisoners have been treated with unheard
 of rigour, confined in dungeons, loaded with heavy chains, almost starved
 with hunger, and deprived of all converse but with their persecutors.

They

thing of their principles, are the firmest friends of *civil liberty* also ; as that which is most intimately connected with the designs of Christ, and the triumphs of that uncorrupted truth wherewith Christ hath made us free.

But does not this perfect his beastly character? He it was also, who gave the death-wound to the civil liberties of France, by taking from the Parliaments all their remaining power, and from France every shadow of freedom. Their ancient constitution had been long impairing. It was undermined by the crafty *Lewis* the XI. and had been nearly swept away by the daring and sanguinary councils of *Richelieu* under *Lewis* the XIII. The assembly of the states had

They put many into monasteries where they have experienced the worst of cruelties. Some indeed have been so happy as to die, in the midst of their torments ; but others have at length sunk under the weight of the temptation ; and some again by the extraordinary assistance of God's grace, do still sustain it with an heroic courage. This was the state of things [p. 122] in the latter end of the year 1685, and the full accomplishment of the threats the clergy had made us three years before, towards the end of their pretended pastoral letter, in which they say, *Ye must expect miseries incomparably more dreadful and intolerable, than all those which hitherto your revolt and your schism have drawn upon you. And truly they have not been worse than their word.*" Cruel clergy ! are these the ministers of the merciful Jesus ? Fiends from hell ! Cruel government ! Are these the powers which are ordained of God, and which men are bound to obey on pain of the divine displeasure ? To maintain such a position is a slander on the justice and goodness of the Creator. When this bloody religion and such inhuman tyrannies fall, and their base instruments perish, under the vengeance of the oppressed, is it any wonder that the angels shout, "**thou art righteous, O Lord, they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.*" Shall not God take vengeance ? He surely will. He hath promised that he will. The false friends of Christianity, and all the creatures of tyranny will howl and cry, Alas ! alas ! that great city ! But God will say, Rejoice over her thou heaven. *Vengeance is mine I will repay.*
 been

been refused ever since the beginning of this monarch's reign. The last time of its meeting was in the year 1614. But all civil liberty did not then expire. Its compleat extinction was left for this tyrant. "For heretofore" (says *Puffendorf*, in the style of a court sycophant) "the parliament of Paris used to oppose the king's designs, under a pretence that they had such a right." That the king could not do any thing of moment without its consent; but the king has taught it only to intermeddle with judicial business, and some other concerns, which the king now and then, is pleased to leave to its decision.*

Thus perished liberty, thus perished the renowned reformers of France, whose faithfulness will be had in everlasting remembrance, and whose sufferings will be avenged in the downfall of that tyranny which inflicted them. For though "*their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also*

* Thus did this tyrant establish a perfect despotism, and from his days to the time of the revolution in 1789, the people were strangers to both civil and religious liberty. It is true that persecution and violence have not continued ever since to rage in the same degree. If they had, that kingdom must have been depopulated, and not an object left to be tyrannized over; and not only that country laid waste, but all the accessible world. The same system of oppression was pursued, though not always to the same length; the same tyrannic laws continued in force and were exercised, whenever the king or his courtiers conceived it necessary for the promotion of their measures. The late banishments and imprisonments of the members of the parliament of Paris, for refusing to register those loans [because they thought them oppressive to the people] which the court demanded, are in every one's memory. And though some, to answer their own unworthy purposes, may endeavour to persuade us to the contrary, yet to the disinterested and dispassionate these tyrannic proceedings appear manifestly to have been the things which hastened the downfall of the unhappy *Lewis* the sixteenth.

our

our Lord was crucified;" and though the "*people and kindreds and tongues, and nations see their dead bodies, three days and a half, and shall not suffer them to be put into graves,*" though few or none of the nations will, comparatively * have any pity on them, to yield them assistance, or do for them any office of humanity, but may even *rejoice over them (many of them at least) and make merry, and send gifts one to another because these two prophets who tormented them, are slain,* though instead of assisting them, they may wish their everlasting extinction, or exert themselves ever so much against them—when the days are fulfilled, they shall awake in their children and successors, and shake and overturn from its deepest foundations, the tyranny which slew them. "*And after three days and a half, the spirit of life from God entered into them.*"

* This indifference is perfectly consistent with the asylum which the hunted Protestants of France, who could escape from their country, found in the neighbouring states and kingdoms; for whatever sympathy individuals might feel; and all true Christians certainly felt; and though for the sake of their manufactories, property, increase of population, and in pity for their sufferings, they received and encouraged them, yet what nation ever armed in their defence or even moved a finger, comparatively, for the relief of all the millions, who were first unarmed, and then offered the mark of the beast, or banishment, the galleys, the dungeon, the rack, and death? What Protestant nation did any thing worth calling an exertion in favour of all the thousands and hundreds of thousands, which were hunted, like wild-beasts, by popish priests and their blood-hounds; and driven from their country, or murdered,---of all the thousands and tens of thousands who for a good conscience were torn from their families, immured in dungeons, condemned to the galleys, or delivered over to the insolence and cruelty of dragoons? --- Not one! But the fall of that tyranny, which inflicted these enormities, produces a shock which is felt from one end of the earth to the other. Whence is this?

Here

Here the *third* question presents itself. *What duration of time are we to understand by these three days and a half?*

Before I offer my interpretation of this number, there is one consideration which claims a previous attention. On a careful examination, we shall find in all the predictions of the prophets, that although they give us assurance of the facts, yet the time of their accomplishment is left in a state of uncertainty. And even where dates are fixed, as in the predictions respecting the return of the Jews from Babylon, after 70 years captivity; and the appearance of the Messiah after 70 weeks, or 490 years; yet the commencement of these periods is involved in obscurity, till light is thrown upon them by the event. It never was intended that men should know with certainty when any future event is to take place, and this for an obvious reason. The prophecies, we should remember, were designed not to gratify our *curiosity*, but to confirm our *faith* in the truth of the divine word, by their accomplishment. And hence the necessity that these *three days and a half* should have a different meaning from the common prophetic days, that thus the time might not so easily be ascertained till the accomplishment should lead men to their true intention. Were the prophecies so clear that every one could precisely know the circumstances and the time to which they refer, hindrances, if we may speak thus, would be thrown in the way of God's designs, and, in many cases, a check would be given to the necessary exertions and pursuits of men. All the latter part of the last century, thinking people of all countries, were expecting the accomplishment of the 1260 years, (the time of the beast's power.) On the revocation of the *Edict of Nantz*, the

whole Protestant world, and especially the poor * afflicted French, were of opinion that the unequalled persecutions which were then endured were the slaying of the witnesses, and they were on tiptoe, looking for the end of the three days and a half. † What is here laid down, particularly, that the days here should have a different meaning from those other days in this book, being granted; (as I think it must) let us proceed to seek an answer to this very interesting question. *What length of time is intended by these three days and a half?*

My answer is, that *days* in this 11th ver. are the same with *months* in the 2d. ver. or if you please, *lunar days*, reckoning as the Jews did, thirty days to a month, and as is the method in calculating the above forty-two months, to make them agree with the 1260 days in ver. 3.‡

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* One of them, *Peter Jurieu*, says, "I know not from what time God shall please to begin the reckoning of the three years and a half. Not but that I strongly hope, that God intends to begin it at the time of the revocation of the *edict of Nantz*, but this does not rise to a full assurance." No, it did not comport with the designs of God that any man should certainly know before the accomplishment.

† See Bishop *Newton* on the Prophecies *in locum*.

‡ Some have supposed that these three days and a half are to be reckoned as we reckon the time, and times, and half a time. Chap. xii. 14. taking them for Jewish years, and then reckoning the days for years, i. e. 1260 years. But this is subversive of all that is said from the seventh verse and on; it makes the whole duration of their prophesying the same with their finishing it. And on this ground, the idea of *lunar days* or months, seems a vast deal more feasible.

Originally, the Jews measured their months by the sun, and then every month consisted of thirty days. But after they came out of Egypt they measured them by the course of the moon, and then the first was of thirty

Thirty multiplied by *three*, adding *fifteen* for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connected; for I did not recollect the year when the *Edict of Nantz* was revoked. But looking over *Quick's Synodicon*, I found it to be October 18th, 1685, to which if 105 be added, it brings us to 1790. Take off a few months, (if that should be thought necessary,) for the event taking place before the half day is quite expired, and it brings us to 1789, when the witnesses were to be quickened. Whether this may strike others as it struck me, when I first observed the coincidence, I cannot tell; but, from this agreement of the number 105, with the time which elapsed between one of the greatest persecutions that was ever experienced by Christians, and this wonderful revolution which has taken place, a thousand ideas rushed upon my mind. Is it probable, is it possible, that this can be the quickening of the witnesses? What! the olive-trees! the candlesticks! I have always supposed these to be saints! * And can that zeal which hath fired Frenchmen, to combat for civil and religious liberty, be the spirit of life from God! Is this re-

thirty days, the next of twenty-nine, and so alternately; that which had thirty days was called a complete month, and that which had but twenty-nine an incomplete month. From change to change are 29 days 12 hours and 44 minutes. And it may not be amiss to recollect that one lunar month is the length of the moon's day, for she turns round her axis exactly in the time that she goes round the earth.

* There are doubtless many characters among the French reformers who deserve not the honourable title of witnesses; but was there ever a cause, however good, which agitated a nation, in which some bad characters did not mingle with the excellent? A mixture of good and evil seems inseparable from the present state of things.

urrection

urrection, in the vision, the rising to this civil and religious liberty previous to better days? I will do all that I can to discover the truth.

We have long been praying, *thy kingdom come*, and is there probability that the preludes to it are arrived, the *earthquakes, which shake the kingdoms of the world, the signs in heaven above, and on the earth beneath: the darkening of the sun and moon and the falling of the stars from heaven? And shall we be unconcerned about the signs of the times? It is deserving the most serious examination whether the revolution in France, be the beginning of the fulfilment of this prophecy. I say beginning, for according to the prophecies, if this be the event pointed out by the resurrection of the witnesses, we have as yet seen but the dawn of what is to come, nor shall we perhaps for some time. Black and conflicting clouds will darken the hemisphere and obscure our prospect; but they will spend themselves and vanish. But were we sure that this event is what we conjecture, yet no man could say, how long it would be before the spirit of life from God would, in that larger degree, which we look for, enter into the witnesses for gospel truth; for they may be quickened with political life and yet remain sometime with a small share of *spiritual life*. But,

Here the *fourth question*, which this Inquiry about the witnesses suggests, arises, What are to be the consequences of their resurrection? Although a general idea may be formed of that which is to take place, yet it does not appear possible to mark out with certainty, what relates to future

* Every one that is acquainted with prophetic language knows that these are figurative representations of commotions in nations and of the fall of princes and great men.

events,

events, wrapt up in figures like those which follow in this book. But we may conjecture ; our part is to compare those events which have taken place with the predictions, and judge how far the prophecies are fulfilled, and not pry into futurity with an over-anxious curiosity. Verse 11. "*And after three days and a half the spirit of life from God entered into them.*" When their enemies thought them perished for ever, then, as under an impulse from * God, an unexampled zeal, for liberty and † truth, suddenly actuated them. "*And they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven saying unto them, come up hither.*" The supreme power, by abolishing the laws under which they suffered political death, invited them to quit their state of bondage, and assume equal liberty with their fellows—" *And they ascended*

* The expressions, *The spirit of life from God*; and *a great voice from heaven*, are Jewish phrases ; for when that people would represent any thing as very great, or out of the common way, they said it was *from the Lord*, and *from heaven*, as, *an evil spirit from the Lord troubled him*, i. e. a very evil spirit. The trees of the Lord are full of sap, i. e. the immensely large cedars of Lebanon. *How art thou fallen from heaven !* i. e. from what a height of dignity and greatness !

† Although the French people are actuated by an astonishing zeal for civil and religious liberty, yet their character seems very far from agreeing with what we expect from the witnesses for gospel truth. In the things of religion they appear to be no farther enlightened at present, than to see the rights of conscience and the absurdities and cruel oppressions of the papal system. This is certainly an important part of truth, and what promises to pave the way for the triumphs of pure religion ; and perhaps, considering the greatness of that darkness emerged from, it may be as much as could rationally be expected at the beginning of such a reformation. But of true godliness there appears but little at present ; and it is to be feared that they, as well as most other nations, must endure great sufferings, before we shall see that repentance, which must precede the happy days promised in God's word.

up to heaven." To a more dignified state—"And their enemies beheld them." Their old oppressors, and their abettors, contemplated the change which was taking place, both with astonishment and malice---"*And the same hour there was a great earthquake, and a tenth part of the city fell.*" Instantly, on these witnesses for civil and religious liberty, being stirred up, as by a supernatural impulse on their minds, to claim and vindicate their imprescriptible rights, this monarchy, which is one of the ten horns of the papal beast, or one of the ten streets of the antichristian city,* was so agitated by the conflict between the witnesses for liberty, and the supporters of despotism; that *it fell*, and its abominable oppressions issued in its utter ruin; and that as *in one hour*. The progress of liberty, in the destruction of established tyrannies, is generally slow; and that which was ages in erecting, is ages also in pulling down; but, the change of things here, is not according to the common course of events; the witnesses awake, the conflict commences, and the tyranny falls, as *in one hour*.

"*And in the earthquake were slain of men seven thousand.*" Thus it is in our translation; but in the original it is, "*There were slain † seven thousand names of men.*" The violence of war used to be directed against the *persons* of men, but now against their *names*.—Those titles and privileges, under the shield of which, they have been wont to commit, with impunity, so many cruel oppressions.—

* See Bp. Newton, Dr. Goodwin, Mede, and Lowman on this passage.

† By *seven thousand* we are not to suppose, that exactly this number is to perish. By a common figure of speech, it is a certain number for an uncertain. Or, as a perfect number, it may intend all, *i. e.* all the titles of men in that country.

And

"*And the remnant gave glory to the God of heaven.*" After a violent conflict, for some time, between the witnesses and their opposers, the former prevailed, and those who had been rather spectators of the contest than actors in it, united themselves to their cause; and thus, though, at least, many of them, might not be actuated with these views, they glorified God in promoting his grand and good designs in this change of things which he was now effecting, in the overthrow of antichristian despotism and persecution.—"*Ye can discern the face of the sky, but can ye not discern the signs of the times?*"*—"Why even of yourselves judge ye not what is right?"†—Ah! the answer to this question is too obvious.—The Lord forgive them, who, to promote their own designs, have blinded your eyes and perverted your judgment!—In doing this they have——But, "*the Lord reigneth, let the earth rejoice*"—"*Clouds and darkness are round about him; but righteousness and judgment are the habitation of his throne.*"§

"*The second woe is past, and behold the third woe cometh quickly.*"|| The two former woes respecting the Saracens and Turks; which are denominated *woes*, on account of the terrible calamities which they occasioned to mankind; being now passed by, and this internal commotion, in the country where the witnesses first begin to arise, pretty well settled; behold a state of things follows, which introduces a scene replete with woe!

* Math. xvi. 3.

† Luke xii. 57.

§ Ps. xcvi. 1. 2.

|| Rev. xi. 14.

"Behold

Ver. 15. "*Behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever.*"* We are not to understand by this, that, on the sounding of the seventh trumpet, the kingdom of righteousness, peace and universal happiness is instantly to commence; but that that great scene now opens, which is to prepare the way for it. The *eighteenth verse* obliges us to interpret it thus: *The nations were angry, and thy wrath is come, and the time of the dead that they should be judged.* The time when thou wilt avenge the blood which tyrants have shed—and *destroy them which have destroyed the earth.* The nations will be enraged at this change of things, and unite to oppose it, and great woes are to follow. Woes, which all descriptions of men, it is likely, will feel, that they may be brought to repentance; but which will, in their issue, fall chiefly upon the heads of antichristian oppressors, the upholders of the papacy. Now the angels begin to pour out the vials of the wrath of God; for, as we have already observed, this chapter contains a complicated vision of a long course of events, in miniature, which is afterwards illustrated by several distinct visions on a larger scale.

But before we enter upon the consideration of the vials, permit me to adduce some authorities, which, especially if we consider the time when they were written, more than a hundred years ago, tend very much to strengthen the argument in favor of my hypothesis, respecting the witnesses; their slaying and resurrection. The first I shall mention is *Peter Jurieu*, a French Protestant minister,

* Rev. xi. 15.

whose

whose works were published in English in 1687. He says, "The tenth part of the city which here fell, will, at some future time, appear to be the kingdom of France, where a revolution will take place about the year 1785, and a separation from the papacy follow, when the names of Monks and Nuns, of Carmelites and Augustines, Dominicans, &c. shall perish for ever, and all those vain titles and armorial bearings, which serve for ornament and pride, shall vanish; and brotherly love make all men equal. Not that there shall be no distinctions, for it is not a kingdom of anarchy; but government shall then be without pride and insolence; without tyranny and violence, and subjects shall obey their governors with an humble spirit." The time required, according to this author, after the quickening of the witnesses, (*i. e.* from the time of the revolution) to destroy antichrist, will be twenty or twenty-five years; and that it will take about seventy years more for the abolishing of sects and parties among Christians, and for the conversion of the Jews and Heathens. "And all this," he says, "cannot be brought about without confusion and tumult. The popish empire cannot fall, but it must cause blood and a mighty noise." Thus far *Jurieu*.

Dr. Goodwin, who wrote a hundred and fifty years since, in his *Exposition upon the Revelations*, Part I. Chap. 7. has a great deal which is as astonishing as it is apposite to the present argument. He says (sect. 6.) "The saints and churches of France, God has made a wonder to me in all his proceedings towards them, first and last; and there would seem some great and special honour reserved for them, yet at the last; for it is certain, that the first light of the gospel, by that first and second angels preach-

ing in *chapter the fourteenth* (which laid the foundation of antichrist's ruin) was out from among them, and they bore and underwent the great heat of that morning of persecution, which was as great, if not greater than any since.—And so, as that kingdom had the first great stroke, so now it should have the honour of having the last great stroke in the ruin of Rome.”

Sect. 5th, he says, on *Rev. xi.* “ By the earthquake here is meant a great concussion or shaking of states politics, or ecclesiastical.—The effect of this earthquake and fall of this tenth part of the city, is killing *seven thousand of the names of men*.—Now, by men of name, in scripture is meant men of title, office and dignity.—As in the case of Corah's conspiracy, so here a civil punishment falls upon these. For having killed these witnesses, themselves are to be killed (haply) by being bereft of their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness.”

The singular agreement of present events with what these authors foretold, from the prophecies, so many years ago, is a circumstance which merits the serious attention of all wise and considerate men; for it certainly adds great weight to the conjecture, that what has taken place in France, is the beginning of the final downfall of the papal usurpations and tyrannies. And if it should be so—woe be to them, who attempt to uphold what God has willed to fall! In the ordinary wars which nations have waged, they have, perhaps, lost one or two hundred thousand lives, and slaughtered as many of their enemies; countries have been laid waste, and taxes incurred to the oppression of the industrious; but in other respects they may have sat down
much

much as they were ; but, if the present contest be what there is reason to suspect it ; not merely a war of *man* against *man* ; but of *God* against *antichristian usurpations* and *oppressions*, the issue to those who oppose his designs, must be different. Though, as was the case with the *Affyrians* and with *Cyrus*,* the instruments which he uses, may not *know* him, nor *mean* to fulfil † his will, yet they may be the rod of his anger to accomplish his councils.

Let us now revert to the question, What are to be the consequences of the resurrection of the witnesses? Soon after it, the seventh trumpet is to sound, which is the signal for the seven angels to pour out their vials of God's wrath upon the antichristian kingdom.—Has this seventh trumpet been blown? Is it founding? Or is it about to sound for the angels to prepare to execute the vengeance of God, on the mother of harlots and all abominations? My heart trembles at the idea of those calamities which are to sweep the earth, and of those convulsions which will shake kingdoms and nations! “Who would not fear thee, O King of nations? for to thee doth it appertain! ‡ At thy wrath the earth shall tremble, and the nations shall not be able to abide thine indignation!”

As to the gathering of the vintage in the fourteenth chapter, it appears to me, that it properly falls under one or more of the vials, and as Dr. *Goodwin* has well explained it, seems to be a vision of the vengeance which is to be executed upon the Protestant party; for the wine press is said to be trodden *without the city. i. e.* without the

* Isa. x. 5, 7.

† Isa. xlv. 4.

‡ Jer. x. 7, 10.

jurisdiction

jurisdiction or reach of the city of Rome; and is represented in a separate vision, on purpose to shew that vengeance will fall even upon such kingdoms and nations as had cast off the Pope's supremacy. Dr. Gill and others have supposed, that the Protestant nations will again return to Popery, and persecute with great violence. But Dr. Goodwin's idea is more probable. He says, in his Exposition, Part II. chap. I. "Whether the wine press will be brought into this country, he only knows who is the Lord both of the harvest and the vintage; only this may be more confidently affirmed, that those carnal Protestants in England and other places, who like the outward court have been joined to the people of God, shall yet before the expiration of the beast's kingdom * and number, be more or less given up to the Papists, and be made to vail to them, if not all of them, by bloody wars, and conquests, yet by some base and unworthy yielding to them, as a just punishment of their carnal profession of the gospel." "*And the wine press was trodden without the city, and the blood came out of the wine press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.*" The Lord avert from this country such a judgment!

How incompetent is man to judge of the ways of God! —While the trumpet is blowing, and the angels are preparing to pour the divine vengeance on the heads of tyrants and their supporters, and to spread desolation and woe

* The number of the beast, as we have endeavoured to prove above, is the tyranny of the Lewises; and as to have the *mark* of the beast is to pay homage to the *first* beast, the usurped power of the Pope and his clergy; so to have this *number* is to be devoted to the support of the tyranny of the *second* beast.

for the sins of men; the great army of saints and martyrs in heaven sing, "*Great and marvellous are thy works, Lord God Almighty; * just and true are thy ways, thou King of saints!—All nations shall come and worship before thee, for thy judgments are made manifest.*"

"And I heard a great voice out of the temple,† saying to the seven angels, *Go your ways and pour out the vials of the wrath of God upon the earth.*"—It appears to me, that although we must suppose a conformity to the order of the vision, in inflicting the plagues of these seven vials, yet, perhaps, it will not be such a formal one, as to exclude all mixture. It strikes me, that although the *vial* which is to be poured out upon the *earth*, will commence first, and that on the *sea* follow, yet their falling streams will mingle; and although the full torrent of the latter *vials* may not commence, yet some small portion of them may be dashed upon the rivers, the sun, or the throne of the beast, while the first are pouring out; and although the plagues of the latter vials will commence last, as in the vision, yet the streams of the former may still be running. The angels saying of this woe, that it cometh *quickly*, and the circumstance of the seven angels with their vials all appearing, and being sent out at the same time, supposes that they will all be employed together, to execute their missions on the several objects of the divine displeasure. And we may hope that these judgments will soon be over.

Were I to retail half the opinions of authors on the following objects of the Divine vengeance, adding to them

* Rev. xv. 3.

† Rev. xvi. 1.

my own conjectures, this pamphlet would swell into a folio; but as I apprehend that the events which are here represented have not yet taken place, or at most, are but now commencing, my reflections shall be short. "*And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*" The pouring out of this vial upon the earth may possibly refer to some particular country on the main, where the judgments of God are to commence; or perhaps, we may be taught by this emblem, that the downfall of the antichristian kingdom shall begin with terrible wars on land; in which God's wrath shall be manifested against those armies of land forces which have for so many ages been the basis of tyrannic power, and who, at the nod of despots have slaughtered their fellow creatures without either thinking or caring about the justice or injustice of the cause; who have been the base instruments, without a motive, of desolating nations and of carrying unnumbered woes from one end of the earth to the other. But the time of judging the cause of the dead is come, and both they who have the *mark* of the beast, i. e. who are the subjects and slaves of the papacy, and they who *worship*, or only serve and endeavour to support the image of the beast, (which according to what appears from *chapter XIII.* is the tyranny of the antichristian party in France, all such as serve this image of the beast, though not papists and slaves to Rome) shall experience such chastisements and disappointments in their attempts to support what God has determined to overthrow, and such violent and successful attacks on their power, that they shall be deeply wounded

* Rev. xvi. 2.

and grievously vexed ; or, a noisome disease shall get into their camp, and cover the earth with their dead ; that thus men may see the hand which smites them, and give glory to God. “* *Ye can discern the face of the sky, but can ye not discern the signs of the times.*”

“*And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.*” As in *Isa. lx. 5.* “the abundance of the sea shall be converted unto thee,” means the “inhabitants of islands,” and as “woe to the inhabitants of the earth and of the sea,” chap. xii. 12. means woe to the inhabitants of continents and of islands, all mankind, so the pouring out of this second vial on the sea may indicate those calamities which God will bring upon his enemies, the supporters of papal tyrannies, in such situations ; or, if this be not the meaning of the pouring out of this second vial of wrath, (but which I think is most likely) it may probably refer to the destruction of naval armaments, whether in battle, or by God’s more immediate judgments. And so great will be the destruction that the sea will not only be stained with blood, but become *as the blood of a dead man.*

“*And the third angel poured out his vial upon the rivers and fountains of water, and they became blood,*” &c. This may be a representation of those judgments which are to fall on the inhabitants of inland countries and where rivers

* Matt. xvi. 3.

abound and have their sources ; or, as it has been generally explained, of that just vengeance which is to be inflicted upon those orders of men, who by the abuse of power, both civil and ecclesiastical, have been the chief sources of human misery and the great feeders of the sea of oppression. The calamities which are to attend this vial are to be peculiarly grievous. This may be concluded from the following circumstance, *I heard the angel of the waters say, Thou art righteous O Lord!—thou hast given them blood to drink, for they are worthy. The former judgments pass in silent solemnity, as though the objects of them were less conspicuous in guilt, but no sooner is this vial poured out than it excites acclamations of praise. If this refer to the inland countries of Europe, more especially where the people are held in vassalage, and where, both the priests and nobles, above most others, rule the people with a rod of iron, there appears a peculiar fitness in these acclamations.*

“And the fourth angel poured out his vial upon the sun.” This appears to be either a representation of God’s awful vengeance in visiting the nations with a drought or excessive wet, that thus they may at once be humbled under his mighty hand, and be more disposed to forward his designs in the overthrow of antichristian systems of error and oppression. Or it is a prediction of the display of God’s wrath against those systems of pride and despotism which by their splendor have been dazzling and by their violence consuming mankind. Mr. Mede supposes this sun to be some splendid potentate of Europe, as the emperor or the king of Spain. But if it be not the emblem of a drought or wet, I should
rather

rather suppose it to represent the extinction of despotism in general, than of an individual monarch or monarchy.*

“*And the fifth angel poured out his vial upon the seat of the beast.*”† This must be considered, as referring to those calamities which God intends to bring upon the Pope, and upon that city and country where the throne of the beast stands. And we may expect soon to see heavy judgments fall upon the Roman Pontificate; and that city to be sacked and burnt which has been the source of so many corruptions, and which has tyrannized for so many ages, with spiritual despotism over those kingdoms that have given their power to the beast.

“*And the sixth angel poured out his vial upon the great river Euphrates‡, and the water thereof was dried up, that the way of the kings of the east might be prepared.*” The Turkish empire also shall experience the wrath of God for their abominable oppressions, and thus a way be prepared for the return

* A friend has favoured me with an extract from the works of Mr. R. Fleming, who in a sermon, printed 1761, applies it to the French monarchy, and says: “Whereas *Lewis XIV.* took the sun for his emblem, and for his motto *Nec pluribus instar*, he may at length, or rather his successor and the monarchy itself before the year 1794, be forced to acknowledge that in respect to neighbouring potentates, he is *singulis instar*; but as to the expiration of this vial I fear it will not be before the end of the year 1794.” What a singular agreement between present circumstances and this good man’s calculations!

If by this vial’s being poured out on the sun we are to understand a drought, then *αὐρῶν* refers to the sun, but if it be an emblem of much rain, or of the wrath which is to be poured out on despotism, then I think, with Dr. Goodwin, that it refers to the angel, who, by the witnesses is to afflict tyrants and their supporters with scorching calamities.

† Rev. xvi. 10.

‡ Rev. xvi. 12.

of the Jews to their own land, previous to their conversion to Christianity. But the beast does not yet expire. "*And I saw three unclean spirits like frogs come out of the mouth of the * dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*" † Great efforts will be made to engage all the kings of the earth, and of the whole world, in support of the old antichristian system, against every attempt which will be made for its destruction. But all these efforts will be in vain—the wrath of man shall praise God. It is his battle, and he will overthrow *his* enemies and the enemies of mankind, with all their hosts.

"*Behold I come as a thief! Blessed is he that watcheth.*" § This

* From comparing this passage with chap. xii. I am induced to suppose that by the dragon the emperor of Germany, the more immediate successor of the Roman emperors, is intended; by the beast the Pope and his Clergy, and by the false prophet, (as bishop Newton and Dr. Doddridge understand it) the second beast in Chap. xiii. 11. This will evidently appear to every impartial person, to be the second beast, if we compare this place with chapters xiii. 13 and 14, and xix. and 20. He is thus called because like the false prophets of old he engages himself in support of tyranny and idolatry. These tyrannic powers are to exert themselves to engage all the kings of the earth in support of the falling papacy and declining despotism.

It is worthy of remark that these foul spirits are to go forth unto the kings of the earth, and not to the people, which seems to indicate that it will be a war, in which kings will be more interested than mankind at large—*They are the spirits of devils working miracles.* No one supposes these to be true miracles. This figurative language is used to set forth the impostures, lies and frauds with which they are to deceive men, and draw them into their destructive measures.

† Rev. xvi. 13, 14.

§ Rev. xvi. 15.

will

will take place at a time when men in general will have no expectation of it, but will say in their heart, * “ Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning.” They will calculate events on common principles, and deceive themselves into ruin. Blessed is he that watcheth. “ *And he gathered them together into a place called in the Hebrew tongue Armageddon,*” † or the mountain of Megiddo, thus called because it shall be a place more remarkable for slaughter than Megiddo ever was. Judges v. 19. 2 Kings ix. 27. and Zech. xii. 11. May our country, in that day, whether it be near or afar off, if not engaged on the side of the King of kings, be far from the mountain of slaughter! In this country, above most others, the rights of conscience, and the civil rights of mankind have been protected. Let us hope therefore, that when the Judge of all the earth shall make inquisition for blood, that we shall find mercy; or, if with the rest of the nations, who are to be purified by affliction, we must share in the cup of trembling, here is ground for confidence in prayer that mercy may be mixed with judgment. For the judgment of God will be a judgment of proportion. Where there has been most oppression, where sin has been most triumphant, and especially where there has been most persecution of conscience, there will the heaviest woes fall. Let us therefore repent and seek God; this is at all seasons necessary, but an additional motive enforces it, when the signs of the times suggest some very signal crisis to be at hand. For whether men will see it or not, all things do not continue as they were from the beginning. ‡ “ For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord.”

* 2. Pet. iii. 4.

† Rev. xv. 16.

‡ Ps. xii. 5.

*“ And the seventh * angel poured his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying—It is done—And there were voices and thunders, and lightnings, † and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, ‡ and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and every island fled away, and the mountains were not found,”* || &c. Either God, in his providence, will cause the state of the air to be such that nature shall be thrown into terrible commotions, plagues shall be gendered, and famines occasioned, that thus blind and obdurate men, who would not see his judgments in war, may behold his hand in those more conspicuous tokens of his wrath which will affect the rich as well as the poor, and may be brought to repentance; or it may mean that the kingdom of satan, who is called the prince of the power of the air, shall now fall.

Babylon the great, the mother of harlots and abominations of the earth, the source of oppressions and all tyrannies, falls; and not only the mother, but all her children; all the cities of the nations; all the tyrannic polities which have despised and oppressed the servants of God, and all mankind; and no place is found for them. The beast and the false prophet are taken, § and cast into a lake of fire, and now ** that œconomy of righteousness and peace which Jesus the

* Rev. xvi. 17.

† Rev. xvi. 18.

‡ Rev. xvi. 19.

|| Rev. xvi. 20.

§ Rev. xix. 20.

** But perhaps some inquisitive mind may say, The beast of Rome, spiritual tyranny, and the false prophet, his great supporter, are taken, and exemplary justice is inflicted on them for their abominations, but the

the Prince of peace hath in charge, from his Father, to bestow on men, shall be established on immovable foundations, till the consummation of all things; for not only human tyrannies shall perish, but the witnesses for the pure religion

the dragon, civil tyranny, is not taken with them. No; he arose first and he will continue longest. But his career is short. Chap. xx. "*And I saw an angel come down from heaven, having the key of the bottomless pit. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.*"

Now commences the first resurrection as predicted by Ez. (xxxvii.) Now the Jews, and others with them, will find that mercy which will be as life from the dead, (Rom. xi. 15) And as Elias lived in John the Baptist, so shall the former confessors and martyrs live in the Christians of this generation. And they shall sit upon thrones of judgment, and act so much under the influence of gospel principles, and establish such systems of justice and righteousness, that, tyranny, which has bound so many, shall itself be bound and be cast into the bottomless pit. Now liberty and peace, righteousness and joy will reign undisturbed, for, what is here termed a *thousand years*; after which the dragon is to be loosed for a little season. The events here predicted are evidently the same with those foretold in Ezek. xxxii, xxxviii. and xxxix. and in Zech. xiv. What length of time then are we to understand by this thousand years? I suppose that all which is here said is figurative, and that the years are not what we generally understand by this term. I am inclined to judge thus for two reasons. Not only from a comparison of the different prophecies concerning the return of the Jews, the after persecutions of Gog and Magog, &c. which do not seem to allow of so long a term as a thousand years between the shutting up of the dragon and his loosing; but also from the general prophetic use of such terms. *Days, weeks, &c.* in the prophecies are generally used in a mystical sense, and for the obvious reason which has been mentioned. I suppose therefore that by this thousand years, a thousand weeks or months are intended. Time only can ascertain this; but I think that the other prophecies restrain this

* Rev. xx. 1, 2, 3.

religion of Jesus, shall be so increased and quickened by an energy from above, and such an influence from God attend his gospel, while all nature shall conspire to prepare men for repentance, that satan's empire shall be overturned; the earth be filled with the knowledge of the Lord; and they shall learn war no more. **EVEN SO, COME LORD JESUS!**

this period to a thousand weeks, or a little more than nineteen years. The proper and usual meaning of *ἔτος* is a year, but, prophetically, it may perhaps, stand for any change or revolution of time. John was a Jew, let us therefore examine the Hebrew word for a year, and hear what Buxtorf says *שנה* 'Annus, *ab iteratione dictus, quod sole ad punctum, unde digredi caperat, redeunte, iteretur, et in se sua per vestigia semper volvatur et redeat.* Now seeing that the word year in Hebrew means a repetition, or a revolving round and returning by the same steps, this is as applicable to a week as a year.

Thus it appears probable from the prophecies, that after the bloody dragon, civil tyranny, whose horrid character, no objects in visible nature are sufficiently vile to represent; after this crafty serpent, which is the devil and satan, has been confined for about nineteen years, he will again get out of his prison and make a desperate effort against the kingdom of righteousness, peace and joy; but he who by his providential judgments, cast the beast and the false prophet into the lake of fire, will manifest himself in still more conspicuous judgments, and cast this dragon into the same place of torment, and thus put an everlasting end to all tyranny, *ecclesiastical and civil*—Now a prospect opens, which transports the heart, and figures are used proportioned to the sublimity and felicity of the scenes which follow. Let the wise and pious anticipate by hope these happy days! We look for new heavens and a new earth, wherein dwelleth righteousness!!!

THIRD

THIRD INQUIRY.

WE are now come to the *third* Inquiry, Will all the numbers of Daniel and John, which refer to the state of things that we are looking for, agree with the present times? Let us examine. In discussing the numbers of Daniel, I shall not take up much time in examining questions, and in endeavouring to solve difficulties which might be started; nor in enquiring whether any of these numbers terminated in *Antiochus Epiphanes*. I think, and I have very respectable authorities on my side, that they refer to the overthrow of the papal apostacy; and all those systems of tyranny which have been so much at enmity with the kingdom of Christ; to the purification of the Gentile church, and to the restoration and conversion of the Jews. To save time, and to spare the reader's patience, I shall take some things for granted, which may be seen argued at length, in more voluminous writings.

In the first place, let us consider Daniel's vision in chap. viii. It opens with the appearance of a *ram*, having two horns, pushing west-ward, and north-ward, and south-ward.* This the angel interprets to be the kings of Media and Persia.† The next object in the vision is an *he-goat*,‡ which came from the west, with a notable horn between his eyes. This, the angel says, § is the king of Grecia, the Grecian empire; and the great horn, between his eyes, the *first* king, Alexander. This horn was broken, and after it came up four others; the four empires || which sprung up out of the conquests of Alexander. ¶ And out of one of them came a little horn, ** which waxed

* Dan. viii. 4.

† Dan. viii. 20.

‡ Dan. viii. 5.

§ Dan. viii. 21.

|| Dan. viii. 8.

** Dan. viii. 9.

exceeding

*exceeding great, toward the south, ‡ and toward the east, and toward the pleasant land, and by him the place of the daily sacrifice was taken away§, and the place of his sanctuary was cast down, &c. Then I heard one saint speaking, and another saint said unto that certain saint which spake||, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, ** Unto two thousand and three hundred days, then shall the sanctuary be cleansed."*

It seems natural to reckon these 2300 * days (or years) either from the first part of the vision, the pushing of the ram, or the latter end, the violences of the little horn; or from the time when Daniel saw the vision. If we calculate from the time when Daniel saw the vision, the termination of the 2300 years is past 40 or 50 years: and the sanctuary is not cleansed. If from the latter part of the vision (as understood of Antiochus) it will carry us to about the year A. D. 2130, which appears too far; for, supposing the 1260 years power of the beast, predicted in the Apocalypse, were to be calculated from the time when the Pope became a temporal prince from the *exarchate of Ravenna* being given to him by Pepin A. D. 755, (some thinking that he was not a perfect beast till then) this would fall short of Daniel's number by more than a hun-

• ‡ Dan. viii. 10. § Dan. viii. 11. || Dan. viii. 13. ** Dan. viii. 14.

* Dr. Newton, Bishop of Bristol, concludes from ver. 13, that these days are to be calculated from the beginning of the vision. "As the question was asked," says he, "not how long the daily sacrifice shall be taken away, and the transgression of desolation continue, but also, how long the vision shall last; so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary." *Dissert. on the Proph.* vol. 1. p. 331.

dred years; but seeing that the power, idolatry, corruptions and usurpations of the papacy were such, at least, in the sixth century, as appear sufficient to denominate it a beast, and it is certain, that he began to rise much earlier; the most probable time for the fixing the commencement of Daniel's 2300 years, and that which will altogether agree best with the other numbers of Daniel, and the predictions in the Apocalypse, is the beginning of the vision, the pushing of the ram, by which is intended some distinguished exertions of the Persian empire for conquests. And to what period of that empire does this so well agree as to the times of Xerxes, and that particular push which he made when he invaded * Greece with an army of 2,641,610 fighting men, reckoning 517,610 on board his fleet, which consisted of 1,207 ships of the line of battle, 3,000 galleys, transports, victuallers, &c. beside the 220 ships, which the nations on this side the Hellespont added, on board of which were 24,000 men. Of his land forces 80,000 were horse. And besides this multitude as many more are reckoned to have followed the camp, servants and eunuchs, &c. So that the whole number of people engaged in this expedition was, at least, 5,000,000. What a push was this for conquest! And (though he had been pushing for three or four years before, yet) nothing else forbidding it, what period could be more proper for the angel to begin his reckoning from? He passed the Hellespont B. C. 480: four years before this he pushed at Egypt and reduced it; the next year he prepared for this invasion; the following he entered into a league with the Carthaginians against the Greeks, and in the year 481 B. C. marches as far as

* Prideaux's Con. Part I. Book 4. p. 233.

H

Sardis,

Sardis, on his way towards Greece, where he winters, and in the spring passes the Hellespont.

Suppose we fix the year 481 B. C. for the commencement of Daniel's 2,300 years (allowing our chronology to be correct) this carries us to the year of Christ 1819, when the sanctuary and host are no longer to be trodden under foot, *i. e.* the land of Palestine is no longer to be in the possession of the enemies of the Jews, but they are to be restored, and the church freed from antichristian abominations.

In Dan. XII. we have three different numbers. (The first agrees with that in chap. vii. 25.) Ver. 7. "*I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half time.*" Three years and a half, or forty two months of years, viz. 1260, "*and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" Again, Ver. 11. "*And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*" Ver. 12. "*Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days.*" As the first number agrees with the predictions, in the revelation of John, respecting the continuance of the power of the antichristian beast: and as the numbers appear to contradict each other if they are confined to the tyranny of Antiochus (though he might be pointed at as the type of Antichrist) I consider them as harmonizing with the New Testament predictions. According to Rev. xi. 2. the holy city is to be trodden under foot of the Gentiles *forty and two months*; and in ver. 3. the two witnesses

witnesses are to prophesy *twelve hundred and sixty* days clothed in sackcloth. Chap. xii. and 7. we have the same number, and in ver. 14. we learn that the woman was to be nourished in the wilderness for a *time and times and half a time*, chap. xiii. 5. Power is given unto the beast (the first beast remember, not the second) to continue *forty and two months*. The same time, 1260 years, is intended by all these numbers.

But how can we reconcile those three different numbers of Daniel, with the seven (two in Daniel and five in the Apocalypse) which agree?

In the first place let it be allowed that the predicted *final* overthrow of Antichrist began with the revolution in France in 1789, and then reckon thus.

Daniel's *time, times and half a time* (1260 years) begin and end with the five numbers in the Apocalypse, and as they are 1260 years and supposed to end at the French revolution, they must begin A. D. 529, and end in 1789. Daniel's 2300 years begin 481 years before Christ, and end in 1819, when some other great event, or events, will take place. The *beast* and the *false prophet* (Rev. xix. 20.) i. e. the papacy and the French tyranny, having previously been brought to an end, then, perhaps, the *dragon*, civil despotism, will be bound (Rev. xx. 2.) and the Jews, the dry bones in the valley of vision, be raised to political life,* and restored to their own land.—Daniel's 1290 years begin with his *time, times and half a time* and with the former five, numbers of John in the *Apocalypse*, i. e. at the commencement of the reign of the beast, A. D. 529, and end with the

* Ezek. xxxvii.

former number, (2300) in 1819. His 1335 years (the end of which according to him will eminently be a blessed time) begin in the same year of Christ 529, and terminate in 1864. When perhaps the Jews are to be converted by that remarkable appearance of the Lord in their favour which is predicted in Ezek. xxxviii. and xxxix. and in Zech. xii. and xiv. Thus the final attack on the beast, commences in 1789. *Thirty* years are employed in the overthrow of the papacy, the Turks and other tyrannies: a season, it is likely of great calamities, but especially to the enemies of Christ's kingdom. The next *forty five* years, to 1864, to which time Daniel's 1335 years extend, may be spent in gathering the Jews, (who according to Jer. xvi. 16. will be unwilling to return to their own land) and in purifying them by those trials, which, according to the * prophets, are to take place on their first return: as well as in purifying, and in bringing to an end all the sects and parties of the gentile Christians: and which may be affected by that greater light which is to shine upon the Christian church in the latter days, previous to that greater glory and superior state of felicity which is to commence, perhaps (as we have conjectured from Daniel's number of 1335) about the year 1864, on the conversion of the Jews and of those heathen nations, not before gathered to Christ.

But, perhaps, it may be asked, What arguments are there which favour the conjecture of the 529th year of Christ being that from which the power of the beast is to be dated? I own I have put this year down by accident, as the measurement back from 1789. To demonstrate, that in this year, he came to such a state of maturity (for

* Jer. xxx. 3—8. 11—16. Ezek. xx. 32—38. xxxv. 24. 25, 31, 33.
Zeph, iii. 7, 14.

he was in embryo in the apostles days, and continued to grow for ages) as to constitute him a beast, is not essential to the making good our hypothesis. But though no man, from the history of past times, can determine the exact year from which God dates the kingdom of antichrist, yet there are good reasons from which a probable conjecture may be formed, that it was as early as the *sixth* century. Some of our most able critics, as *Bishop Newton* and *Mr. Lowman*, are of opinion, that by the wound which the first beast received, chap. xiii. 3. we are to understand the blow which was given to the majesty and power of Rome, by subjecting it to the exarchate of Ravenna; and that by its being healed, is intended, its restoration to its former dignity by this exarchate being given to the Pope, by which he became a temporal prince. Now, this wounding took place A. D. 568, and continued 206 years. If this be well considered, it tends much to strengthen our argument. But farther to confirm our hypothesis, consider the state of society, and particularly the state of what was called the church, in this sixth century. Magistrates were tyrants, and priests were wicked, superstitious and intolerant beyond any former age. Now, numberless laws and regulations were obtruded upon the church by human authority, which at once violated the authority of Christ, defaced Christianity, and robbed Christians of their dearest liberties. And in this very year 529, which we are looking for, the *Justinian code* was first published, by which those powers, privileges and immunities were secured to the clergy; that union perfected between things civil and ecclesiastical, and those laws imposed on the church, which have proved so injurious to Christianity, and so calamitous to mankind. And which
code,

code, through the zeal of the clergy, has been received, more or less, as the foundation of the jurisprudence of almost every state in Christendom; and that not only in things civil, but ecclesiastical; and by this means, as some author has observed, the old fancy of the Romans, about the eternity of their command, is thus far verified.

That this pamphlet, which is already larger than intended, may not be swelled into a volume, permit me to refer to Mosheim's *Eccle. Hist. Cent. VI.* and especially *Part II. chap. 2d, 3d, and 4th.* All sorts of absurdities were imposed, the grossest ignorance and wickedness prevailed among the clergy; the Bishop of Rome grasped at absolute authority over conscience, and unlimited supremacy over the whole Christian church; and though he did not altogether succeed in the east, in this western part of the world (where the scene of John's visions chiefly lay) his dominion was acknowledged, and parasitical panegyrists, among other blasphemous assertions maintained, that the Roman pontiff was constituted judge in the place of God, which he filled as the vicegerent of the Most High; so that now was fulfilled that prediction of the Apostle, 2 Thess. xi. 3, 4. "*As God he sitteth in the temple of God, shewing himself that he is God.*" Now the wicked were taught that remission of sins was to be purchased by their liberalities to the church and its ministers; now those doctrines which taught men the worship of saints and images; the efficacy of observing human rites and institutions towards the attainment of salvation; the power of relics, and a thousand more errors and absurdities were brought to perfection. Now did monkery over-run the world, and marriage was forbidden as unworthy of those
who

who aspired to be saints.—And in this very year 529 also, a new order of monks, which in a manner absorbed all the others established in the west, was instituted by *Benedict* of *Nursia*. In process of time, this order having acquired immense riches, they sunk into luxury, intemperance and sloth; abandoned themselves to all sorts of vices; extended their zeal and attention to worldly affairs; insinuated themselves into the cabinets of princes, took part in political cabals and court factions, made a vast augmentation of superstitious rites; and, among other meritorious enterprizes, laboured most ardently to swell the arrogance by enlarging the power and authority of the Roman pontiff. This and the other monastic orders, (sinks of ignorance, indolence and vice!) were the fountains from whence issued all sorts of abominations, and the rivers which carried superstition, oppression, and violence, to all parts of the earth. They taught princes to tyrannize, and the people to cringe.

Was not the time of the publishing of the forementioned code of Justinian, and of the rising of this order of monks, a period, in the history of the apostacy, in which we may suppose the Almighty, with distinguished propriety, to begin to reckon the 1260 years of the beast's power, and the treading down of the holy city? The conjecture is probable *a priori*: but, if present events, and these compared with other events, agree to recommend this date (529), the probability is much increased.

To say no more of this concurrence of several numbers, thus issuing from different periods, and these the most interesting

teresting in the history of nations, and of the Church, and yet harmonizing in their termination so conformable to what the prophets seem to point out, respecting the events of the last days, gives great probability to the hypothesis, that the time is arrived for the downfall of the antichristian tyranny, *when God will rebuke the nations, and they shall learn war no more ;* when he will consume the idolatrous and persecuting man of sin with the spirit of his mouth, and utterly destroy him with the brightness of his coming.†*

* Isa. ii. 4.

† 2 Thess. ii. 8,

A TABLE

B. C.		A. C.	
The 2300 years, Dan. viii. 14, begin	481	when Xerxes set out to invade Greece,	- - - - - and end 1819
The 1260 years, Dan. vii. 25. xii. 7. Rev. xi. 2 & 3. xii. 6 & 14. xiii. 5. begin	529	A. C. When the code of Julianian (the strong-hold of clerical tyranny) was first published, and when the order of Benedictine monks, the great support of the papacy, was founded;	- - - - - 1789 and end
The 1290 years, Dan. xii. 11. begin		- - - - -	- - - - - and end 1819
The 1335 years, Dan. xii. 12. begin	529	- - - - -	- - - - - and end 1864
		A. C.	A. C.
The Witnesses (Rev. xi. 7.) are slain by Lewis XIV.	1685	And after being politically dead three lunar days and a half, begin to revive	1789

Thus the final attack of the Witnesses, for civil and religious liberty, upon the errors, usurpations and tyrannies of the papal beast, commences in the year

To destroy the papacy and other antichristian despotisms, at least, so far as to make way for the restoration of the Jews, and to prepare mankind for greater blessings than have ever yet been known upon earth, will take *thirty* years, the period for the gathering the vintage and pouring out of the vials, which are to be the means of cleansing the sanctuary.

To gather and try the Jews preparatory to their conversion, to destroy the remains of tyranny, and to purify and enlarge the Gentile church, will occupy *forty-five* years more: at the end of which, it is likely, there will be that glorious appearance of the Lord in favor of his servants, promised in Ezek. xxxviii. and xxxix. and Zech. xii. 8.—14. xiv. and (it is probable) in Rev. xx. 9. Now the Jewish nation is born at once, (Isa. lxvi. and 8) and the distant heathens are to be converted to Christianity. (Isa. lii. 10. 15. Jer. xvi. 19. Ezek. xxxix. 21.) This is the time of which Daniel says, *Blessed is he that cometh to it*, and which is the year

1789
30
45
1864

CONCLUSION.

What remains, but that the reader, unbiaſſed by a party ſpirit, ſeriously revolve in his mind, the proofs which have been adduced, of that tyranny which has ſo long been exerciſed in France, to the grievous oppreſſion of the people of that country and to the great injury of ſurrounding nations, *being* that beaſtly power which, according to God's word, was to ſlay the witneſſes for truth and liberty ; and whether the time for their riſing from their civil and political death be arrived ? The conſequences connected with the truth of this fact are unſpeakably intereſting to every nation in Europe, and even to all the world.—Are the diſtreſſing calamities which we have heard of, chaſtiſing judgments for ſin ? Their cry, to all ſurrounding nations, is, * *Prepare to meet your God.*—Let every *man* and every *nation*—**REPENT** and **REFORM**.

It is the duty of every member of the community to contribute, what in him lies, to the peace and happineſs of his country. Who are the beſt friends of our king and conſtitution ? and who perform the beſt ſervices to their fellow-citizens ? They who exert all their power to perpetuate imperfections and abuſes, and who flatter where they ought to condemn ; or thoſe who plead for timely reform, that we may ward off the evils inſeparable from revolutions, and who lift up their voice againſt the crying crimes of the nation, that men may repent, and thus the diſpleaſure of God be

* Amos. iv. 12.

averted and his blessing continued to future generations? Who promote most the general interest and happiness? They who labour to blind mankind and pervert their judgments; or those who invite them to dispassionate examination, that they may beware of precipitating themselves into destructive measures? they who either by riot and intemperance, or by misrepresentation and calumny inflame the passions of men that they may engage them to forward their own interested views; or those who exhort them to serious thoughtfulness, and a peaceable pursuit of those things which may prolong the quiet and prosperity of our country? "*A true witness delivereth souls; but a deceitful witness speaketh lies.*" Prov. xiv. 25.

I may have failed in the execution, but my aim has been to serve my king and country, and to promote our common happiness, by investigating a most interesting subject. In doing it, I believe that I have performed, though a small, yet an acceptable service to God—May it be a useful one to my countrymen! With a heart agitated and overflowing with anxious concern, I pray that the war which threatens us, may be averted; and that the angry clouds which are gathering around may sweep by this long favoured country, and spend their stores of vengeance, *only* on the heads of inveterate oppressors.

F I N I S.